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123 Dragalevtsy people at the monastery as the mayor's guest, where, after a warm introduction by him, I spoke briefly to the people in their native language as to my reason for being with them and my desire to know all of them better. On special occasions such as Christmas and name-day celebrations I visited the people in their homes and shared their common meals. I spent a day at a "carding-bee," where thirty women were working. Not only did I visit with the women informally but also took several pictures. These were distributed gratis to the women, after which I had a ready entree into all their homes. In the course of the study, at least 250 photographs were given to the people and proved a source of much delight to them. By the end of the five-month period I was known to the whole village, and in turn could give the family names of a considerable number of men and women. Proof that these methods were successful in gaining the confidence of the people was the fact that during the three years I had only one instance of non-cooperation, that individual being a moody tavern-keeper. Other indications that I did establish a *rapport* with many of the villagers were (a) the peasants' use of *nash chovek* ("one of our very own") when speaking of me to visitors; (b) the message sent the year after my departure to the effect that, if I returned to live in Dragalevtsy, the villagers would give me land for a house.

3. COLLECTION OF DATA:

124 a. *Personal observation*: Much of the material, especially of a descriptive sort, was obtained by personal observation during the three-year period of study. My quarters were on the Main Square, which was the center of village life. During two Christmas, and one summer, vacations I lived in the village; at other times I went there for the day or the afternoon, making such a trip on the average of once every two weeks.

125 b. *Questionnaires*: At the time of the census at the end of 1934 I prepared a questionnaire on social contact and social mobility for the villagers to fill out along with all the government blanks.[1] Then, I sent to the Central Bureau of Statistics a questionnaire dealing for the most part with population characteristics. A third questionnaire was used as a basis for the study of various village organizations. In addition to these I prepared a list of questions covering the material to be embodied in every chapter. These served as the basis for interviews.

124 c. *Interviews*: I soon learned that no peasants would fill out questionnaires left with them for that purpose. All information had to be obtained through personal interviews, though schedules were useful in guiding the

[1] Such questionnaires were really filled out by village clerks, who read off the questions and wrote in the peasants' answers.

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discussion and in making the interviews standard in character. In every formal interview I had the assistance of a native English-speaking Bulgarian with a village background to ask the questions in a way the peasant could grasp. I took all the notes since I could understand the responses, writing while the assistant was asking the next question. In many cases I made notes only after the end of the interview. In seeking interviewees I followed the practice of going to those whom observation and village opinion pointed out as knowing most about the particular subject. In getting information about organizations[1] I interviewed at least two officers and at least one-half of the members, guiding myself by a membership list obtained for each organization. The survey of family groups included thirty homes chosen with respect to size, economic status, and location in the village. A careful reading of the study has doubtless shown to what a great extent information has been drawn from all elements in the population.

d. *Printed sources and official records*: With the exception of some of the material contained in the earlier chapters nothing especially pertinent to Dragalevtsy could be obtained from printed sources. Any generalizations about other villages or Bulgaria as a whole had to be tried out in the village before they were accepted as applicable. For instance, ethnological works of forty years ago mentioned Dragalevtsy but their evidence could not be accepted as of current significance without an investigation to see if the old conditions still held. Official records in the *Obshtina* and in the Central Bureau of Statistics proved of considerable help in specific sections, though this information was limited in character.

e. *Rechecking data*: Any divergent answers were always checked with reliable informants in order to see which answer was more representative of the village as a whole. Personal observation and tentative conclusions were constantly checked with the *intelligentsia* and villagers capable of "sizing up" the situation.

[1] The following examples of patterned relationships were studied in detail: Merchants Association, buyer-seller groups, Insurance Association, cornhoeing groups, Agricultural Zadruga, Animal Husbandry (dairy Cooperative), artisan groups, four merchant groups, neighborhoods, threshing ring, spinning and carding groups, woodcutting groups, children's play groups, young people's *sedenki*, women's gossiping groups, men's tavern cliques, *vecherinki*, Younak Sports Association, *Chitalishte*, the teacher group, adult folk school, christening groups, wedding groups, mourning groups, Association for the Orthodox Christianization of Youth, Temperance Association, Village Council, School Board, Church Board, Red Cross Association, Village Court, Union for the Protection of Children, Association of the Medal for Valor.

For fuller discussion of these see the author's Ph.D. dissertation, "The Sociology of a Bulgarian *Shopski* Village," Cornell University, 1938.